SERMON

Preach't at a

Publick Ordination

IN A

Country Congregation.

ON

ACTS XIII. 2, 3.

TOGETHER

With an Exhortation to the Minister and People, By another Brother.

LONDON:

Printed for John Lawrence, at the *Angel* in the *Poultry*. 1697.

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THE PREFACE.

THAT this plain, homeſpun Diſcourſe, wherein there is little but what is ordinary and common, ſhould be preſſed, not to Death, but to Life and Light, in this Critical Learned Age, wherein there is ſo much Improvement made in ſeveral Points of Natural Knowledge (I wiſh there were an anſwerable Improvement in point of Morality) is to be attributed more to the Favour of its Judges, than either its own Deſert, or the Inclination of the Author; for it is not agreeable to his Humour, to have the World troubled with old Matter new vamp'd up, and put into a new Dreſs; (except it may be in ſuch Practical Points as may have a powerful Influence upon the Affections, which ſtand in continual need of Excitation) only he would not be guilty of ſo much Stiffneſs, or ſuch an over-weening Conceit of his own

Judgment, as to refuſe the Joynt-deſires of his Brethren: And ſince they were the Inſtigators to, and Promoters of this Publication, he expects that they ſhould be reſponſible for thoſe *Miſ-* and *Vacuum* it may be chargeable withal.

I know nothing that can be pleaded in its behalf, but that things are laid pretty cloſe together: Nor have I ſeen any Sermon printed of late upon this Subject; ſo that poſſibly it may be new to many, and conſequently the more acceptable.

If it may conduce to Edification, either in point of Knowledge or Practiſe, that will be an abundant Recompence for the no great Pains it coſt the Author, who is

Devoted to the Service of thy Faith.

Dr Gell. *As they minist[er]*
Sept. 16--96. *Separate me Barnabas and S[aul]*
called them. And when they had fasted and [pray'd], and laid [their hands] on them, they sent them away.

THIS Book of the *Acts*, is an Ecclesiastical History [of the primitive] Church, from Christ's Ascention to the second Year of *Paul*'s Imprisonment at *Rome*, which is about twenty seven Years in all.

It gives an account how the Christian Church was first planted and water'd, was first gather'd and propagated both among Jews and Gentiles. Among the Jews, chiefly by *Peter*'s Ministry (whose Apostle he was, *Gal.* 2. 8.) This is in the twelve first Chapters of the Book: And also among the Gentiles, by the Ministry of *Paul* (who was their Apostle, *Rom.* 11. 13.) from the beginning of this Chapter to the end of the Book. So that here begins the History of *Paul*'s Ministry to the Gentiles; and it begins with his *Separation* and *Ordination* for this work, in the words of my Text, which I shall open particularly and distinctly.

As they ministred to the Lord.] Λειτουργούντων αὐτῶν, I shall not lose time in confuting the Popish Dream concerning the Sence of this word, as if it signified *Sacrificing*, or *saying of Mass*; as those two great Cardinals *Baronius* and *Bellarmin* translate it; the latter of which saith, *Whensoever it is applied to the Sacred Ministry, and used absolutely, it is always taken for the Act of Sacrificing*, De Missa. l. 1. c. 13. But this Conceit is sufficiently confuted by the Learned *Casaubon* in his Exercitations against *Baronius*, *Exerc.* 16. c. 41.

It signifies generally, all manner of Publick Service, whether Sacred or Civil, and is applied to Angelical Service, *Heb.* 1. 14. λειτουργικὰ πνεύματα, *ministring Spirits*.

Here it must signifie all Religious Exercises of the publick Worship of God, by Praying, Preaching, Singing, and the like, being joyn'd with [*to the Lord*] and [*fasted.*] Hence *Chrysostom* expounds it by κηρύττοντων, *Preaching*, and the Syriack by *Praying*. Where observe,

That the Holy Ghost takes this occasion, when they were met together in God's presence about his Work, to reveal himself to them, and give them particular Instructions and Directions concerning his Will, and their Duty.

And fasted.] Probably this Fast was undertaken by the Church of *Antioch*, in behalf of their Mother-Church at *Jerusalem*, which at this time was under great Persecution by *Herod*, as may be seen in the former Chapter.

The Holy Ghost said.] viz. By an inward Instinct or Motion to these Prophets here mentioned, *v.* 1. God the Father spake outwardly by his Son Jesus Christ, *Heb.* 1. 1. Here he speaks inwardly by the Holy Ghost, and so he does still in some degree.

Do

[illegible] The Prophets and [illegible] Command is given to them; [illegible] Holy Ghost for this Work, and in this [illegible] to be an Answer to their Prayers for the Preservation of the Church then under Persecution; as if the Holy Ghost had said, I have heard your Prayers, the Church shall be preserved; and as a Testimony thereof, *Barnabas* and *Saul* shall be now sent forth to enlarge its Tents, to propagate its Doctrine, and to beget many Sons and Daughters to it.

Barnabas and Saul.] Here now arises a great Difficulty: If *Barnabas* and *Saul* were Apostles before, What means this new Ordination? They were separated to the Work of the Ministry before, What need it be done again?

To make way for the resolving this Doubt, and removing this Difficulty, I shall lay before you, what things are certain by Scripture in this case.

(1) It is certain, that *Paul* was called to be an Apostle immediately by Christ, for he affirms this of himself, That as he did not receive his Apostleship *from Man*, so neither *by Man, but by Jesus Christ*, Gal. 1. 1. *viz.* at Christ's appearing to him in his Journy to *Damascus*; for then he tells him, *I have appeared unto thee for this purpose, to* **make thee a Minister, and a Witness**, (Mark that) —*delivering thee from the People, and from the Gentiles, unto whom* **now I send thee**. Sure this was plainly his Call to the Apostleship: And therefore he seems to date his Birth as an Apostle, or the beginning of his Apostleship from that time, 1 *Cor.* 15. 8. *Last of all he was seen of me also, as of one born out of due time.* Mark it, There was the Time of his *Birth*, viz. as an Apostle Then he had his general Commission.

(2) Immediately after this Call, *Paul* sets upon the work of Preaching, *Acts* 9. 20. *Strait way he preached Christ.*

(3) Both *Barnabas* and *Saul* were Members of the Presbytery, or Bench of Church-Officers at *Antioch*, for they are reckon'd among the Prophets and Teachers there, *v.* 1.

(4) Before this, *Barnabas* was sent by the Church at *Jerusalem*, to confirm the Disciples at *Antioch*, who, together with *Saul*, preach'd to them a whole Year, *Acts* 11. 22--26.

(5) After this, and never before, *Barnabas* is called an Apostle, *Acts* 14. 14. *which when the Apostles Barnabas and Saul heard of*——

(6) This *Separation* was performed with the solemn Rites of Ordination, *viz.* Fasting, Prayer, and Imposition of hands.

What then shall we say was the End and Design of it? Will you give me leave to offer my Conjecture about it? What if we should say, That tho' *Paul* was called to be an Apostle before this, immediately by Christ, Chap. 9. yet he was never ordain'd and set apart by the Officers of the Church till now? For tho' immediately after Christ's appearing to him, *Ananias* was sent to lay hands

on him, yet that was only to restore him to his sight, as the words plainly shew, *Acts* 9. 12. *He hath seen in a vision a man coming in, and putting his hand on him, that he might receive his sight.* So that he had before no setting apart by Imposition of hands, that we read of.

Then for *Barnabas*, tho' he was imploy'd in the Work of the Ministry before, yet we read not elsewhere of any Ordination he had; and it is not till after this that he is called an Apostle, as I observ'd afore: So that this seems to be his Admission into, and Ordination for that Office. This I humbly propose to Consideration; But I grant that the more received Opinion is, That they were ordain'd before, and that this Separation was to give them a more express and particular Mission to the Gentiles. They were called to the general Office and Work of the Ministry and Apostleship before, this now is a setting them apart more peculiarly for this branch of the Work. Therefore saith the Holy Ghost, *Separate me Barnabas and Saul for the Work* (not Office) *whereto I have called them.* The *Office* is one thing, the *Work* of the Office is another. "Called they were "before, and designed by God to be Preachers to the Gentiles, and now they "were publickly inaugurated to that great and eminent Service. *Jus Div. Min. Evang.* p. 148.

Well then, Supposing that this was the end of their Separation, from this Example of Ordination upon such a special occasion, I think I may fairly infer,

That repeating of Imposition of hands upon an extraordinary occasion, so it be done by way of Accumulation, and further Confirmation of what went before, and not by way of Derogation, Denial, or Renouncing the former Ordination as invalid, may be admitted without any Irregularity, or breach of Gospel-order.

To the Work.] Tho' the Office of the Ministry be an honourable Office, yet withal it is a laborious Office: A *Work*, not a Play. 'Tis that that requires *Attendance*, 1 *Tim.* 4. 13. *Paul* calls upon *Timothy* to be *instant* ἐπίστηθι, which properly signifies standing to, or over a business; and imports Earnestness and Diligence, and that at all times, both *in season*, and *out of season*, 2 *Tim.* 4. 2. and therefore requires a Man's presence with his Flock or Charge, and cannot be performed by a Curate or Deputy, *Ezek.* 44. 8.

This Work here, was to preach the Gospel to the Gentiles, as was said: Now this was a great Work, and not to be undertaken without a special Call from God; which therefore *Peter* had for one particular occasion, *Acts* 10. and these two Apostles had for a more general purpose. This, I say, was a great Work. See after what a lofty rate *Paul* speaks of this Mystery of Christ, as he calls it, *Eph.* 3. 5--9. *By Revelation he made known unto me the Mystery, which in other Ages was not made known unto the Sons of Men, as it is now revealed to his holy Apostles and Prophets by the Spirit, that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel, whereof I was made a Minister according to the Gift of the Grace of God, given unto me by the effectual working*

...of his grace... Unto me, who am the leaſt of all Saints is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt, and to make all ...what is the fellowſhip of the myſtery which from the beginning of the world has ...hidden in God who created all things by Jeſus Chriſt.

...them.] Theſe words prove both the Deity and Perſonality of the Holy Ghoſt. He who calls Miniſters, and unto whoſe Service they are ſeparated (*ſeparate me to me*) is both God, and a diſtinct Perſon in the Godhead.

——*When they faſted and Pray'd.*] All Works of Weight and Moment ought to be ſo undertaken. We ſhould not ſet upon 'em raſhly, or preſumptuouſly, truſting to our own ſtrength, but imploring God's Aſſiſtance and Bleſſing therein.

——*They laid their hands on 'em.*] Of this I ſhall ſpeak anon.

——*They ſent 'em away.*] There being Teachers enow at *Antioch* beſides, they might well be ſpared there, and go, the Holy Ghoſt cuts 'em out ſome other work: and the other Teachers did not let 'em lye trifling and loitering there, but immediately diſmiſt 'em with their Benediction, and ſent 'em about their Buſineſs.

In the words thus open'd, obſerve two General Parts.

A *Command*, and the *Execution* of it.

In the *Command*, obſerve,

(1.) The *Time*, when it was given; *as they Miniſtred to the Lord, and Faſted.*

(2.) The *Perſon by whom* it was given; *The Holy Ghoſt ſaid.*

(3.) The *Perſons to whom* it was given; to the Prophets and Teachers mention'd, *Verſ.* 1. *Ye.*

(4.) The *Matter* of the Command; or Duty enjoyn'd; *Separate me Barnabas and Saul.*

(5.) The *End* of this *Separation*; or to what they were Separated; *for the work whereto I have called them.*

In the *Execution* of this Command, here is both the *Manner* how they executed it; with *Faſting*, *Prayer*, and *Impoſition of hands*: and the *Conſequent* thereof; *they ſent them away.* Hence obſerve.

Doctr. *It is the Inſtitution and Appointment of the Holy Ghoſt, that they that are Teachers, and Perſons in Office themſelves, ſhould ſeparate others for the work of the Miniſtry.*

This is directly to the buſineſs in hand, and fits the occaſion of our Meeting together at this time.

In the handling of this I ſhall not ſpeak to every particular that may be included therein, but ſingle out theſe Four Points, or Heads of Diſcourſe, as the Principal to be inſiſted on.

1. *The work of the Miniſtry is a ſeparate work.*

2. *A Call from God, or the Holy Ghoſt, is not ſufficient to make a Man a Miniſter but he muſt be ſet apart by Church-Officers alſo.*

3. *Officers*

3. *Officers in* [illegible]

4. *This must be done by* [illegible]

I begin with the first.

1°. *The Work of a Minister is a separate Work.* [illegible] the Holy Ghost. Now Separation is *From* something *To* something. What they are separated *To*, is here expreſs'd; *to the Work to which I have called them.* But what they are ſeparated *From*, muſt be ſought for elſewhere.

There is a general Separation common to all Chriſtians, *viz.* from Uncleanneſs and Unholineſs, 2 *Cor.* 6. 17. *Come out from among them and be ye ſeparate, ſaith the Lord, and touch not the unclean thing.* But that is not of this Conſideration, for this Separation in the Text, is ſomething that is peculiar to Miniſters; and that is (1) From all Lordly Dominion. (2) From all Civil, Secular Imployments.

1. From all Lordly Dominion, and Secular Power and Authority. This is expreſly forbidden by Chriſt to his Miniſters. *Matt.* 20. 25, 26. *The Princes of the Gentiles exerciſe Dominion over them,---but it ſhall not be ſo among you.* Here they are diſcharged from meddling with any Temporal Rule and Dominion; ſuch as they expected in Chriſt's Temporal Kingdom. So 1 *Pet.* 5. 3. *--not being Lords over God's Heritage.* κατακυριευοντες; the ſame word that is uſed by *Matthew.* They muſt be ἐπισκοποῦντες τὸ ποίμνιον τοῦ Θεοῦ, *Biſhoping it over the Lord's Flock*, but not κατακυριευοντες ὡς κλήρων, not *Lording it over God's Heritage.* 1 *Pet.* 5. 2, 3. It is the Obſervation of *Beza* upon the word λειτουργόντων in my Text, that ἀρχῶν vel ἀρχόντων nulla ſit in Apoſtolicis ſcriptis mentio, cum de Eccleſiæ politia diſſeritur; imo ne velim quidem; ut nullus ſe dominum ac principem cleri, ſed unius Principis ac Domini miniſtrum eſſe ſciat. *In the Writings of the Apoſtles there is no mention made of Rulers, when the Government of the Church is ſpoken of, no nor ſo much as of Lords (or Maſters) that no one ſhould look upon himſelf as a Lord or Prince of God's Heritage.*

The Kingdom of Chriſt is not of this World, and therefore the Officers of his Kingdom muſt not exerciſe Worldly Power. As on the one hand we muſt not *put aſunder what God has joyn'd together* (Matt. 19. 6.) ſo neither on the other hand muſt we joyn together what Chriſt has put aſunder. Indeed among the Heathen, both Eccleſiaſtical and Civil Power were united in the ſame Perſon. The Emperor *Auguſtus* aſſum'd that Power to himſelf, and afterwards all the Emperors took this Power upon them: Even *Conſtantine* and ſome of his Succeſſors continued it, tho' they were Chriſtians and hated Paganiſm, till at laſt the Emperor *Gratian* renounc'd it. And therefore the Pope, who pretending to be Chriſt's Vicar, is alſo a Temporal Monarch, is none of Chriſt's Officer but the Devil's: Not Chriſt but the Dragon gave him his Authority, *Rev.* 13. 2.

But yet it doth not follow from hence, That they have no Power at all. The very nature of an Office, includes ſomething of Power in it. What Officer has not Power and Authority to perform the Duties of his Office? Be he but a Conſtable,

...r, Overſeer of the Poor, Surveyor of the High-ways, ſome Power is annex'd peculiarly to his Office. So Miniſters, being Church-Officers, muſt have ſome Office-power belonging to them, which belongs not to others. True: They have no Civil, Secular, Worldly, Temporal Power over Mens Bodies or Eſtates, to puniſh them in their Perſons or Purſes; to Fine, Impriſon, or the like; but they have Spiritual Power: Spiritual (1) In reſpect of the *Object*, the Soul and Conſcience, or *Spirit*, 1 Cor. 5. 5. (2) In reſpect of the *Weapons* they make uſe of in the exerciſe of this Power; not *Carnal* (and therefore Spiritual, and) *mighty thro' God*, 2 *Cor.* 10. 4. (3) In reſpect of the Ends of this Power; which are Not by way of Dominion over the Peoples Faith (2 *Cor.* 1. 24.) nor for Deſtruction (2 *Cor.* 10. 8. & 13. 10.) *viz.* of the Spirit or Soul; but for the Deſtruction of the Fleſh (1 *Cor.* 5. 5.) for the demoliſhing the *ſtrong-holds of Satan: caſting down imaginations, and every high thing that exalts it ſelf againſt the Knowledge of God, and bringing into Captivity every thought to the Obedience of Chriſt*, 2 *Cor.* 10. 4, 5. and on the contrary, for *Edification*, and building up in Faith and Holineſs (2 *Cor.* 10. 8.) and for the Salvation of the Spirit or Soul, 1 *Cor.* 5. 5.

This is all the Power that we claim.

And this is that which Chriſt has confer'd upon us (and therefore cannot of right be denied unto us, or taken away from us.) A Power of *Binding* and *Looſing*; confer'd firſt upon *Peter*, *Matt.* 16. 19. yet not upon him only (ſee *Clark*'s Annot. there) but upon the reſt alſo, c. 18. 18. A Power of *Remitting* and *Retaining Sins*, John 20. 23. This is the Power of the Keys, as Chriſt calls it there to *Peter*; which are diſtinguiſh'd into the Key of *Doctrine*, and the Key of *Diſcipline*.

1. The *Key of Doctrine*; of Binding and Looſing; whereby is meant (in part at leaſt) (according to the ordinary uſe of that Phraſe among the Jews, as is ſhew'd at large in many Inſtances by Dr. *Lightfoot*, in *Pool*'s Latin Synopſis) teaching what is Lawful, and what Unlawful; declaring what is agreeable to the Word and Will of God, and what is contrary thereto. This is called by Chriſt *the Key of Knowledge*, Luke 11. 52. *i. e.* The means whereby the Senſe of Scripture is opened and made known to us; whereby we are let into the meaning of it, and ſee into it, as into a Room when the Door is open. Hereby a Miniſter has Power to open and apply Scripture to the Souls of People, as occaſion requires; to apply Scripture Threatnings to the Impenitent, and Goſpel-Promiſes to Senſible Contrite Sinners. This is to uſe this Key for Binding and Looſing, according to this Senſe of that Phraſe.

2. There's the *Key of Diſcipline*; which is

(1) To Lock or Unlock, to ſhut or open the Church-doors, ſo as either to admit, and let ſuch into the Church as are fit for Membership and Communion. This is done by Baptiſm; whereby ſolemn Entrance and Admiſſion into the Church is confer'd, 1 *Cor.* 12. 13. or, To Shut, and Lock the Doors againſt, *i. e.* to keep out ſuch as are unfit.

(2) To

(2) To *Retain Sins*, i. e. Authority to inflict Church-Censures, and to exclude or caſt out Scandalous and Impenitent Sinners, who declare themſelves to be rotten Members, and ſo ſuch as are to be cut off; or at leaſt labouring under ſome ſuch dangerous Diſeaſe as requires *Sharpneſs* (2 *Cor.* 13. 10.) and a *Rod* (1 *Cor.* 4. 21.) and to be purged out (1 *Cor.* 5. 7.) and put away from among them, *v.* 13. 2 *Cor.* 10. 6.

(3) To *Remit Sins*; that is, In caſe of Repentance, to abſolve from thoſe Cenſures, and reſtore to the Communion of the Church again. 2 *Cor.* 2. 7. But in caſe they continue Obſtinate, Impenitent and Incorrigible, then to retain their Sins ſtill, and to deny them this Diſcharge and Abſolution, but continue them ſtill under the Sentence.

Now, Whether this Power may be called *Juriſdiction* (which *Grotius* vehemently deems, and pleads ſtiffly againſt, *de Imperio Sum. Poteſt.* c. 9.) is not material as to the thing it ſelf, ſo long as the forementioned Powers are allow'd.

What is the firſt Subject of this Power; Whether the whole Church, as the * Independents maintain; or only its Officers, as the † Presbyterians aſſert? And likewiſe, Whether all Miniſters have originally an equal ſhare of Church-Power? Are weighty and noble Queſtions, which I cannot ſtand to determine now.

* See *Dr.* Owen *of the Church*, p. 72.
† See Ball's *Tryal*, p. 234, &c.

2. As the Office of a Miniſter is ſeparated from all Lordly Dominion, and Secular Juriſdiction, ſo alſo from all Secular Affairs and Employments, *&c.*

2. The Office of the Miniſtry is *ſeparate* alſo from all Civil Secular Affairs and Employments; whether by way of *Office*, as Juſtices of Peace, Mayors, Conſtables, or by way of *Trade*, as Merchants, Shop-keepers, Graſiers, *&c.* or any other Vocation, as Phyſicians, School-maſters, or the like. A Perſon that devotes himſelf to the Miniſtry, muſt divide himſelf from all theſe as his common Imployment and particular Calling. What elſe can be the meaning of that Injunction 1 *Tim.* 4. 15. Ἐν τούτοις ἴσθι. *Give thy ſelf wholly to them.* (Reading, Exhortation, *&c.*) And ſuitable hereunto was the Practiſe of the Twelve, *Acts* 6. 4. *We will give our ſelves continually to Prayer, and to the Miniſtry of the Word.* And that they might not be hindred therein, they appointed a ſort of Perſons, commonly called *Deacons* (tho how properly I cannot tell, for the Text does not call them ſo) to perform ſome of that Work which they themſelves performed before. And the Apoſtle proves this Point by the caſe of other Callings, or at leaſt by an Example taken from Souldiers, 2 *Tim.* 2. 4. *No Man that Wars, intangles himſelf with the Affairs of this Life, that he may pleaſe him who has choſen him to be a Souldier.*

Thus alſo under the Law, the Prieſts were forbidden to defile themſelves for the Dead, *Lev.* 21. 1. to teach them, " and in them all Succeſſive Miniſters of holy " things, that they ought ſo intirely to give themſelves to the Service of God, " that they ought to renounce all Expreſſions of natural Affection, and *all worldly* " *Employments*, ſo far as they are Impediments to the diſcharge of their Holy " Services. *Pool in loc.*

[illegible] may some say, notwithstanding this Separation in the Text, *Paul* wrought this, wrought with his hands in a Mechanick Trade, *Acts* 18. 3.

Anſ. To this I have ſeveral things to reply.

1. He puts this into the Catalogue of his Sufferings, 1 *Cor.* 4. 12.

2. He was only in caſe of neceſſity; to miniſter unto his Neceſſities, *Acts* 20. 34.

3. He did not make a common Practiſe of it. You never read he did ſo at any other time.

4. Thoſe that have His Gifts and extraordinary Abilities, may do ſo too, if there be occaſion for it.

5. It was the Cuſtom of the Jewiſh Nation, to ſet their Children to learn ſome Trade; yea, tho' they were Students, (as I could ſhew by divers paſſages out of the *Talmud*) and accordingly, tho' *Paul*'s Education was ingenuous, in Learning at the feet of *Gamaliel*, yet it ſeems he learn'd this Mechanick Trade of Tent-making, and ſo upon the occaſion fore-mention'd, makes uſe of it. But one Swallow makes no Summer: One Exception does rather eſtabliſh, confirm and ſtrengthen the general Rule, than weaken it. This then is a general Rule, that a Miniſter's Work is a ſeparate Work from all worldly Affairs and Employments.

And therefore I cannot approve of their Practiſe, who joyn other Imployments with the Miniſtry ordinarily; whether it be any thing that is nearer of kin to it, ſo has a tendency thereto; as matters of Learning; or more remote. I can't ſee how they can conſiſt together, but that one muſt needs joſtle, and be a hindrance to the other. As no Man can ſerve two Maſters, becauſe he will cleave to the one, and deſpiſe the other; ſo neither can any Man be of two Vocations ſo vaſtly different; for doubtleſs he'll neglect either the one or the other; or at leaſt, not be ſo intirely devoted to the one as he ought to be. How can a Man be ſaid, Ἐν τούτοις εἶναι, when he plunges himſelf over head and ears in other Affairs and Buſineſſes. Whatſoever a Man does in any Imployment, he ſhould do it with all his might, (*Eccl.* 9. 10.) but all his might can't be laid out about two things at once ſo different. The whole Stream can't run in two diſtinct Channels. The Work of a Miniſter is compar'd to that of a Plow-man, *Luke* 9. 62. and as he that looks back is unfit for the Kingdom of God; ſo he that looks aſide, or looks off, is like to make but ill-favour'd Work on't. A Plow-man ſhould not Plow with an Oxe and an Aſs together, *Deut.* 22. 10. nor mingle divers ſorts of Seed, *Lev.* 19. 19.

This is the ordinary ſtanding Rule. What may be done in caſes of Neceſſity, when either the People fail of their Duty, in affording their Miniſter a competent comfortable Livelihood, or in Times of Perſecution, I ſay not: Only this I ſay, That Neceſſity ſhould not be pretended where there's none, nor in a greater degree than is real. Thus much for the firſt General, That the Work of the Miniſtry is a Separate Work.

2. Secondly, *A Call from God is not ſufficient of it ſelf to inveſt a Perſon into the Office of the Miniſtry, but he muſt be ſolemnly ſet a-part by Man alſo.* Nothing can be plainer

plainer than this part of these words, *I have called them*, saith the Holy Ghost, *to such a work*, but *do you separate them*. Whatsoever a Call from God is, or wherein soever it does consist, yet that is not [illegible] out of it self. Could not the Holy Ghost here as well have separated them to, and [illegible] about their Work, as call'd them to it? Could not he as well have said to *Barnabas* and *Saul*, Go about such a Work; and that in the same way as he said to these Prophets and Teachers, *Separate me Barnabas and Saul*? Yes, certainly he could. But he'll honour his own Institutions, and maintain the Credit and Authority of his Officers; for which reason he sends *Cornelius* to *Peter* to be instructed by him, *Acts* 10.5. and he sends *Ananias* to *Saul*, to tell him what he should do, *Acts* 9. 11.

O how Happy would it be for the Church, if all that take upon them this Work of the Ministry, could but shew a good Call from God, tho' they had no χειροτονία, no Separation or Ordination by Man: But instead of this, some alledge their Gifts and Abilities; others make use of the Election or Call of the People for their Warrant; but neither of these have any Foundation in Scripture, as the next Head will evince: But this Head relates only to the Negative part, That a Call from God alone is not sufficient to make a Man a compleat Minister. It was not so then, much less is it so now, when immediate Revelations and Inspirations are ceased, and therefore none that I know of now-a days do pretend to an immediate Call. This is the Second.

3o. Thirdly, *Officers in the Church have Authority from Christ to set a-part others*. You see by what steps I proceed: (1) Ministers must be set apart. (2) A Call from God is not sufficient without a Separation by Man. (3) This Separation must be performed by Church-Officers, who are authorized by Christ hereunto. Those that the Holy Ghost here gives this Command unto, were the Prophets and Teachers of the Church at *Antioch*, v. 1.

And here I meet with Adversaries on both hands; the Prelatists on the one hand, and some Independents and Anabaptists on the other. The former plead for and insist upon something more, *viz.* That Ordination must be performed by Officers of a Superior Order or Degree to those in the Text: The latter allow of and are content with something less.

1. For the first of these, It is one of the grand Controversies of our Age between the Presbyterians and Prelatists, Whether this Separation, or Ordination, must be perform'd by Bishops, or may be perform'd by Presbyters; so as that it should be of no force, except a Bishop have a hand in it. That it should be done by Scripture-bishops, *i.e.* Presbyters, I willingly grant: But the Necessity of the Concurrence of a Diocesan Bishop, is that which we deny: So that the great Question is this, Whether it be absolutely necessary to the firm and sufficient Ordination of a Minister, that it be perform'd by the Concurrence, Consent, Assistance and Approbation of a Diocesan Bishop? or, Whether Ordination perform'd by a company of Presbyters, be not Valid, Firm and Sufficient, tho' there be no Diocesan Bishop among them? Some high Church-men hold the former, *That the Concurrence*

Concurrence of a Diocesan Bishop is absolutely necessary; and the Church most of the Reformed Churches to gratifie the Church of Rome. And hereupon, at that notable Revolution upon the Restaura[illegible] King *Charles* II. our Bishops would have all those to be re-ordain'd, that were ordain'd by Presbyters, during the absence of the Bishops, or else not to be owned for Ministers, nor capable of any Ecclesiastical Imployment or Preferment.

But that Ordination, perform'd only by a company of Presbyters, without a Diocesan Bishop, is firm and sufficient, I shall prove by Scripture, which is the only Rule we profess to walk by, and therefore sufficient for our purpose. My Scripture-proof is two-fold, by Example, and by Argument.

(1) We have Scripture-Examples of Ordination perform'd by Presbyters alone, *viz.* (1) This of my Text, where you may observe, both the *Work* that was done; It was Ordination, perform'd by Fasting, Prayer, and Imposition of hands, whereby *Barnabas* and *Saul* were separated and set a-part for their Ministerial Imployment: And if this be not Ordination, what is? Here is certainly all that is requir'd thereto, if we take our measures either from Scripture or all Antiquity, (bating the Preparatives thereto, which are not of this Consideration.) Tho' some make Ordination less (as we shall hear anon) yet none make it more.

Observe also the *Persons* that did this Work of Ordination; who they were that were commanded by the Holy Ghost to ordain *Barnabas* and *Saul*; why, they were the Prophets and Teachers here at *Antioch*, v. 1. *i.e.* Such as did not only instruct the People, and expound the Scriptures, but had also the Prophetick Spirit, and were partakers of Revelations, saith Dr. *Lightfoot*, *Harmony of the New Testament*, p. 93. These then, tho' indued with a Spirit of Prophecy, as was both usual and necessary in those times, were the ordinary Pastors and Teachers of the Church, as the Apostle joyns them together, *Eph.* 4. 11. which were no other than Presbyters.

Here then Presbyters do perform this Work of Ordination, and that by the particular Direction and Command of the Holy Ghost, and therefore they have power to ordain, and their Ordination is Valid and Sufficient. (2) Another instance is of *Timothy*, who was ordain'd by the *Presbytery*, 1 *Tim.* 4. 14. *Neglect not the Gift that is in thee, which was given thee by Prophecy, with the laying on of the hands of the Presbytery.* Not of the Office (as some would shift it off; for the Office has no hands; and besides the Office is πρεσβυτερίαν, not πρεσβυτέρων) but of Persons in that Office. What can be more expres than this? True, *Paul* joyn'd with them (2 *Tim.* 1. 6.) as one of the Ordainers, which he'd never have done, if they had not had Authority to do what they did.

2. I prove it by this Scripture-Argument, or Reason, because Presbyters are Scripture-Bishops: That Scripture-Bishops may ordain, I think is question'd by none: But Presbyters are Scripture-Bishops. This is generally granted both by Protestants and Papists (except a few high Church-men of late) that the words [*Bishop*] and [*Presbyter*] are used promiscuously in Scripture for the same Persons,

or

or Persons in the same Office. *Confessus inter omnes in Apologetico Apostolus Episcopos & Presbyteros nullum discrimen fecit*, saith *Calvin. Com. Act.* [illegible] *among all, that in the Apostles times there was no difference between Bishops and Presbyters. Apud veteres iidem Episcopi & Presbyteri fuerunt.* saith *P. Lombard. With the Ancients, Bishops and Presbyters were the same.* I could add more to the same purpose.

But that you may not take it upon trust, but may see with your own Eyes, I shall make it plain to you by comparing two or three places of Scripture together. Look into *Acts* 20. 17, 18. *From Miletus he sent to Ephesus and called the Elders* (or Presbyters) *of the Church and when they were come to him, he said unto them.* These then are the Persons to whom he speaks, the Presbyters: Now look into v. 28. and there he tells them, That the Holy Ghost has made them Over-seers, ἐπισκόπους Bishops. These Presbyters were Bishops. Again, Look into *Tit.* 1. 5. *I left thee in Crete to ordain Elders* (Presbyters) *in every City.* Then v. 7. *For a Bishop must be blameless*; * whom he calls Presbyters in one place, he calls Bishops in the other.

* *Ex hoc loco manifestum, eosdem dici & fuisse Episcopos, qui dicebantur & erant Presbyteri, alias nulla foret in Textu Apostolico connectio, quam tamen particula αἰτιολογικὴ* [for] *diserte ponit. Quæ enim συνάφεια hæc foret, Illi constituendi sunt Presbyteri qui sunt sine crimine, quia Episcopum* (cujus Officium, potestas, Jurisdictio & gradus differt a Presbyterio) *oportet esse sine crimine?* Ger. de Min. Eccles. *From this place it is manifest, that the same Persons were both called and were Bishops, who were called and were Presbyters: Otherwise there would be no Connection in the Apostles Discourse; which yet the causal Particle* [for] *expressly asserts. For what coherence would this be, They are to be made Presbyters who are blameless, because a Bishop* (whose Office, Power, Jurisdiction and Degree, *is different from that of a Presbyter*) *ought to be blameless?*

Once more, 1 *Pet.* 5, 1. *The Elders which are among you, I exhort*--v. 2. *Feed the Flock of God--taking the over-sight of them.* ἐπισκοποῦντες, *Bishoping it*, or playing the Bishops. Presbyters were made Over-seers or Bishops by the Holy Ghost in the *Acts*: Treating of the Ordination of Presbyters, he lays down the Qualifications of Bishops, in *Titus*: the Elders or Presbyters are commanded to exercise the Office of a Bishop in *Peter*; Therefore Presbyters are Scripture-Bishops, and consequently may ordain; or, Ordination performed by them is Firm and Sufficient.

And here I might content my self with this Proof, it being sufficient for us, that we have Scripture-warrant for what we do. But because *Antiquity* is so much insisted upon by some in this case (as King *Charles* the First ask'd Archb. *Usher* in the Isle of *Wight*, *Where he found in Antiquity, That Presbyters alone ordain'd any?*) therefore I shall not decline dealing with them at this Weapon; but shall joyn Issue with them upon this Point also; wherein I shall only produce the Judgment and Testimony of two famous Bishops, the most Learned of this Age.

The first is a Passage of the renowned Archb. *Usher*, as it is related by Mr. *Baxter*, both in his *Life*, p. 206. and in his *Disput. of Church-Government*, p. 216. The passage is this, "I ask'd him (Archb. *Usher*) his Judgment about the Validity of "Presbyterian Ordination; which he asserted; and told me, That the King ask'd "him at the Isle of *Wight*, Where ever he found in Antiquity, that Presbyters "alone ordain'd any? And that he answered, I can shew your Majesty more; "even

[illegible] instance [illegible]
[illegible] choosing and
" making their own Bishops [illegible] of *Mark* till *Heraclas* and *Dionysius*.

The other is of *Bishop Stillingfleet*, who proves, by several Instances, that Presbyters had the intrinsick power of Ordination, but only that it was restrain'd by Ecclesiastical Laws: and that after Episcopal Government was setled, yet Ordination by Presbyters was lookt on as valid, *Iren.* p. 379, &c. and then in another place, p. 273. he quotes that very passage of *Jerom*, which A. Bish. *Usher* had done, *Nam & Alexandriæ a Marco Evangelistâ usque ad Heraclam & Dionysium Episcopos, Presbyteri semper unum ex se electum in excelsiori gradu collocatum, Episcopum nominabant, quomodo si exercitus Imperatorem faciat; aut Diaconi eligant de se quem industrium noverint, & Archidiaconum vocent. Ep.* 85. *ad Evagr. At Alexandria, from Mark the Evangelist to Heraclas and Dionysius, Bishops, the Presbyters having chosen one of themselves, and set him in a higher station, called him a Bishop: as if an Army should chuse an Emperor; or a Company of Deacons, should chuse one of themselves, whom they know to be very diligent, and should call him Archdeacon.* Which Testimony he vindicates from several exceptions that were made against it.

This then may justifie our practise this day against all Gainsayers; that we who are Presbyters, and have no Diocesan Bishop among us, yet undertake to perform this work of Ordination; since, as you have seen, we have good ground and warrant for it, both from *Scripture*, and from *Antiquity*. To which might be added the Consent of all Reformed Churches: but that I must hasten.

Hence also we may see the intolerable Usurpation of those who would not allow the Ordination by Presbyters (even in those times, when, either there were no Bishops, or they durst not be known) to be lawful and sufficient. But do but observe the partiality of these Men: They that would not allow Ordination by Presbyters in *England*, or any other Reform'd Church, to be valid, yet would allow Ordination in the Church of *Rome* (though their Bishops be so far from being the true Ministers of Christ, that they are the Slaves and Limbs of Antichrist; though their Ordination be attended with so many Fopperies and Superstitions Ceremonies, and though the persons be never so unfit) yet because one that has the Title of a Bishop has a hand in it, therefore that must be valid, forsooth, and all others invalid and null. " Let a Person Ordain'd " by Presbyters be never so well qualify'd, never so faithful in the discharge of " his Office; let another Person, Ordain'd by a Bishop, be never so defective in " qualifications, let him be never so prophane in his Life, yet this Man must " pass for a true Minister, because he has the ineffectual Blessing of a Bishop, " and the other a meer Usurper, and all his Administrations must be null and " void for want of this Ceremony. *Owen of Ordination*, p. 86.

This plainly shows what Friends such are to the Reformation, how highly they value the Church of *Rome*, and what dirt they cast in the face, and upon the practice of all Reform'd Churches.

Thus

But ther[illegible]
word unto; and, inte[illegible] by Church [illegible] up two things in its Room, *Gifts*, and a *Call from the People*. I shall [illegible]ly to both.

1. Gifts and Abilities are not sufficient to give a Man a Title to the Office of the Ministry; 'tis so in no case whatsoever. There's no instance in the World that I can think of, from the King on the Throne to a petty Constable, or Surveyor of the High-ways, or any other thing whatsoever that hath the Nature of an Office in the Commonwealth, that a bare qualification and ability for it doth inable a Man to take upon him the discharge of it. Much less then should it be so in the Church, where all things should be most regular and orderly, 1 *Cor.* 14. 40. and where the least miscarriage is dangerous, *Levit.* 10. 1. 1 *Cor.* 11. 30. Hence even Christ himself, tho' fill'd with Wisdom, when but a Child (*Luke* 2. 40.) in whom were hidden all the treasures of wisdom and knowledge, *Col.* 2. 3. yet did not thrust himself into the Office of a Priest, till called as *Aaron*, as the Apostle observes, *Heb.* 5. 5. Now *Aaron* had not only a particular designation and appointment by God to this Office, but was actually put into it, and setled in it by *Moses*, *Levit.* 8. and 9. So Christ was not only call'd by an immediate voice from God the Father, *Matth.* 3. 17 but was Anointed, as it were, by *John* the Baptist in his Baptism, and thereby Invested and Installed into this Office. Wheupon the Apostle lays down this General Rue, *Heb.* 5. 4. *No man takes* (viz. legally and duly) τὴν τιμὴν, *any honour* or office (whatsoever his parts and abilities be) *but he that is called of God.*

And thus much is generally granted by all, except a few self-conceited persons that think better of themselves than any body else doth, and so turn Self-ordainers. They can scarce be said to be αὐτοδίδακτοι, because they have generally little or no Learning, but however they are αὐτοχειροτόνητοι; they lay hands (I don't say, violent hands) upon themselves, and so become guilty of a sort of αὐτοχειρία; tho' not in the worst sense of that word. But, if every Phaeton that thinks himself able, may be permitted to drive the Charriot of the Sun, no wonder if the World be set on fire, saith Mr. *Vines*. Well then, Gifts won't serve turn.

2. Neither hath the Election of the People any more power, virtue or efficacy in it to make a Man a Minister. No Authority can be deriv'd from them; for *Nihil dat quod non habet*. All their Interest about a Minister consists only in making choice of such a Person for the Exercise of his Ministry among 'em; which is quite a distinct thing from Ordination, or making a Man to be a Minister in General, or confering the Office of a Minister upon him. This appears plainly by that place, *Act.* 6. 2, 3. *The Twelve called the multitude of the disciples to 'em, and said, Look you out among you seven Men of honest report, whom we may appoint over this business.* They were only to *look out*, no nominate, to fix upon the Persons who were fit for such an Employment, and then the Apostles were to *appoint* 'em: καταστήσωμεν. The word frequently signifies to *authorize*, or *invest with authority*; as *Matth.* 24. 45, 47. and 25. 23. *Act.* 7. 10, 27, 35. and is translated to *Ordain*, *Tit.* 1. 5. *I left*

[illegible] Offices [illegible] authorize. Only Nomination and Election was the Disciples work, Ordination was the Apostles. And mark it, this work that they were here Ordain'd unto, was a work of an inferior nature to the Ministry, viz. *Serving of Tables*, v. 2. Now if they might not take upon 'em, without the special Investiture and Admission of the Apostles, much less might they have undertaken the work of the Ministry without it. It's without all warrant from Scripture that the People should make a Minister. There's neither *Precept*, nor *President* for it in all the N. T. We read of Ordination by Apostles, *Acts* 6. 3. and 14. 23. by Prophets and Teachers; in my Text, by Evangelists, *Tit.* 1. 5. 1 *Tim.* 5. 22. and by Presbyters, 1 *Tim.* 4. 14. but for Ordination by the People, we meet not at all with it: and therefore it is observable, that all that is written in any of the Epistles about Ordination, is in those to *Timothy* and *Titus*, who were Officers; in the others, which were written to the Churches, there's no mention made of these things; which is a convincing proof that the work of Ordination is a work belonging to Ministers, and not to the People, say the *London*-Divines.

See this Point largely handled in *Jus Div. Min. Evang. part* 1. c. 9.

Thus, I hope, I have kept my ground, and defended my Position from all attacks made upon it, either on the right hand, or on the left, *That Officers in the Church, and they only, have Authority from Christ to set apart others for the work of the Ministry.*

3. Now I proceed to the last Head of Discourse, concerning the *Manner* of this *Separation*, or Ordination, that it must be done by Fasting, Prayer, and Imposition of Hands.

That Fasting and Prayer must be used upon this occasion, is granted by all. There can be no question made of it. The weightiness of the work requires it. All the doubt is concerning Imposition of hands. Therefore to clear that, I shall shew as briefly as I can, (1) The *Original*, (2) The *Necessity*. (3) The *Use* of it in this case, (4) Whose hands are to be Impos'd.

1. For the Original of this Rite or Ceremony, it was used upon several occasions. Those that belong not to our present purpose I shall pass by.

The first place where it was us'd for a setting apart, or Ordaining to an Office, is *Num.* 8. 10. *Thou shalt bring the Levites before the Lord, and the children of Israel shall put their hands upon the Levites*, and then v. 14. *Thou shalt thou separate the Levites from among the children of Israel.* Here was a Separation for a particular Employment: and this was directed to be done by the children of *Israel*: which cannot possibly be meant of the whole Congregation (that was impracticable) and therefore must be understood only of some of 'em: but then the question is, Who these [some] were that were commanded to impose their hands on 'em: and here Interpreters are divided. Some understand 'em of the Princes and Chiefs of each Tribe, who by this Ceremony signify'd their intire resignation and dedica-

tion

rather than it should be wanting of the First-born (who supplied the place of the Priests before) in whose stead the Levites were taken, v. 16—18. *For they (the Levites) are wholly given unto me from among the Children of Israel, instead of such as open every Womb, even instead of the First-born of all the Children of Israel have I taken them unto me. For all the First-born of the Children of Israel are mine, both of Man and Beast: on the day that I smote every First-born in the Land of Egypt, I sanctified them for my self. And I have taken the Levites for all the First-born of the Children of Israel.* Whence it seems much more likely to me, that these were the Persons that laid their hands on the Heads of the Levites, than the Princes or any other, even as he that brought a Burnt-offering, was to put his hand upon the head of it, *Lev.* 1. 4. to note, his laying his Sins upon it, and offering it up in his own stead. So here, The Levites being taken instead of the First-born, To whom did it more properly belong to lay their hands on them, than to the First-born?

This is the first Example of this kind; after which it was commonly made use of in setting apart to any Sacred Function.

2. The *Necessity* of Imposition of Hands in Ordination, I prove by these Arguments.

(1) Because all Scripture Examples of Ordination were performed with this Ceremony, and none without it. None is, or can be produced. We have Scripture-warrant for it, but none for the neglect of it: Therefore to those that profess to walk by Scripture-Rule, this should be sufficient. As we must not add to Scripture-Institutions by our own Inventions, so neither must we detract, or take from Scripture, by neglecting any thing we have Scripture-warrant for.

Nay more than this,

(2) We have an express Command for it, 1 *Tim.* 5. 22. *Lay hands suddenly on no Man*, where the Negative includes the Affirmative. As it forbids the denying of it rashly and unadvisedly, so it enjoyns the doing of it considerately and deliberately.

(3) Because the special Nature of Ordination doth consist in this Ceremony; as appears, Because the Spirit of God in Scripture expresses the whole Work of Ordination, by this one Act of Imposition of Hands; as in the place last quoted, and 1 *Tim.* 4. 14. Yea not only so, but the whole Work of the Ministry is couch'd under this Expression, *Heb.* 6. 2. as the most judicious and solid Interpreters do understand it.

By all which the *Necessity* hereof appears in this case. And yet it's well known that some Persons, tho' sometimes they will admit of it, yet lay no stress upon it; don't count it a necessary part of Ordination, but think it may be as valid without it as with it; and accordingly do frequently omit it. From whence we may take notice of the unevenness of some Mens Consciences, or of their Practice at least; which is like Indentures, sometimes up, sometimes down. They require positive signs of Grace in those they admit to be Members: They insist upon a Church-Covenant to be ent'red into by them: They admit Ordination by the

plain Scripture-warrant for it, as you have heard.

3. The next thing to be ſpoken unto, is the *Uſe* of this Ceremony. It ſerves for divers Ends.

(1) To convey unto, and beſtow upon, the Perſon receiving it the Office of a Presbyter. This is the principal Uſe of it. So it was with *Barnabas* and *Saul* in the Text; they were hereby ſeparated to the Work of the Miniſtry among the Gentiles. So it was with *Timothy*, 1 *Tim.* 4. 14. *Neglect not the Gift that is in thee, which was given thee by Prophecy, with the laying on of the hands of the Presbytery.* By [*Gift*] here, the * Office of the Miniſtry is generally underſtood: This was *given*, or conveigh'd to him by Impoſition of hands.

(2) It ſerves to deſign the particular Perſon that is ſet apart for this Office. While Prayer is only made for this purpoſe, poſſibly many Perſons in the Congregation may not know who it is particularly that is meant, but when hands come to be laid upon him, or them, then every one ſees who it is.

(3) Thereby the Perſon is dedicated, conſecrated, and offer'd up to the Lord and his Service; as it was uſed in the Old Teſtament for this End, *Numb.* 8. 10, *&c.*

(4) It's uſed as an Authoritative and Miniſterial Benediction of the Perſon ordain'd; as it was uſed by *Jacob*, *Gen.* 48. 14. and by Chriſt in his Bleſſing and Praying over the little Children, *Matt.* 9. 15.

4. Whoſe Hands are to be impoſed? Not the Hands of any of the People; which ſome † allow of when there are no Elders or Presbyters to be had: But that is a caſe ſcarce to be ſuppoſed, and therefore nothing follows upon it. Certainly ſuch may be had ſomewhere or other. There is no warrant at all in Scripture, for any to lay on Hands in Ordination, but Church-Officers. Nothing like a Proof is alledg'd, but only that place, *Numb.* 8. 10. but that muſt needs be meant of the Firſt-born, who were the Prieſts in each Family; as I ſhew'd even now. No; theſe have no power to do it: It muſt be done by Church-Officers: So it was here in the Text, and ſo in all other places where it is mention'd; as I proved before.

Thus I have both aſſerted and maintain'd, the Lawfulneſs and Warrantableneſs, the Validity and Sufficiency of our Practice this day, and alſo vindicated it from the Cavils and Exceptions of Adverſaries on either hand; ſo that I hope you are all fully ſatisfied, that we don't take more upon us, than we have good ground in Scripture for; That we don't remove any ancient Land-marks: That we don't *ἀοριστεῖν ἀοριστίαν*, Intrench upon the Rights of others, but keep within the Bounds God has fixed and preſcribed to us, and ſo may lawfully proceed to the Work that further remains to be done by us.

Exhortation

* *The Greek word χάρισμα is often taken, not only for the Grace by which we are fitted for an Office, but for an Office to which Men thro' Grace are fitted.*

† *In ſuch Churches where there are no Elders, Impoſition of Hands may be perform'd by ſome of the Brethren choſen by the Church thereunto.* Platform of Church-Diſcipline, c. 9.

The Exhortation.

BEloved in our Lord! I begin the concluding part of the Solemn Work of this day, with the words of the Apoſtle, *Heb.* 13.22. *I beſeech you Brethren, ſuffer the word of Exhortation*; which I ſhall direct, firſt to you, who have been ſolemnly ſet apart to the Office and Work of the Miniſtry, by the laying on of the Hands of the Presbytery, accompanied with Faſting, Prayer and Bleſſing; and then to you the People.

That which now, Sir, I am to entertain you with, is, That you would ſeriouſly conſider the Greatneſs of your Office and Work: How weighty your Calling is, above all others, which hath ſo near a relation to the Purpoſe of the Father, the Purchaſe of his Son, and the Charge of the Holy Spirit. To you is committed *the Word of Reconciliation*; your God hath counted you Faithful, put you into the Miniſtry, and intruſted you with what highly concerns his own Glory, and the Everlaſting Happineſs of Precious Souls. *Oh take heed to your ſelf, and to all the Flock, over which the Holy Ghoſt hath made you Biſhop, to feed the Church of God, which he hath purchaſed with his own Blood*, Acts 20. 28.

Your principal Work is, to *Preach the Goſpel*, 1 Cor. 1. 17. Miniſterially to reveal the Will of God to his Church, Soundly to Interpret, Expound and Apply the Scriptures to their Edification, and eſpecially to *Preach Chriſt to them*. This is moſt Profitable both for them and your ſelf; This is moſt Welcome and Comfortable, and the readieſt way to break their Hearts, *Eph.* 3. 17, 18. *Luther* at his Death thus Pray'd, *Thee, O Chriſt, have I known, Thee have I loved, Thee have I taught, Thee have I truſted, and now into thy hands do I commend my Spirit*. The Name of Chriſt in a Sermon, makes the Preaching Sweeteſt. You are not to be a legal Preacher, to preach Salvation by keeping of the Law; yet you are to preach the Law a *Rule of Obedience*, as a means to diſcover Sin, and convince Men of their Miſery out of Chriſt, as a *School-maſter to draw to Chriſt*, Gal. 3.24. Which is God's ordinary way to prepare to the receiving of Chriſt. So preach the Law, that you may preach the Goſpel, for that Preaching is beſt which drives to Chriſt; and he is the beſt Preacher, not that tickles the Ear, but breaks the Heart to ſeek after Chriſt, the Phyſician of Souls.

Labour to preach with all Plainneſs and Perſpicuity to the meaneſt, ſet off your good Notions in the moſt obvious plain Expreſſions. The greateſt Learning is ſeen in the greateſt Plainneſs. The Learned Dr. *Preſton* did ſpread his Net, that he might catch the Fiſh. *Non Rhetoricè, ſed Apoſtolicè, non quanta Eloquentia, ſed Evidentia*, ſaith *Auſtin*, Clearneſs and Perſpicuity is the Grace of Speech; painted Glaſs-windows hinder the Light. The *Perſian* Roſes were marr'd with the Sweetneſs of Perfumes. An Iron Key will unlock, where a Wedge of Gold will not; the Fooliſhneſs of Preaching, tho' not Fooliſh Preaching Saves. The Walls of *Jericho* were thrown down, not by golden Trumpets, but Rams-

horns. *Moſes*'s Brazen Serpent cured, when *Aaron*'s golden Calf brought Death. Stars give Light, when Clouds [illegible] Country Fair, are only gazed on, and ſcarce cheapen'd, when [illegible] Spoons are bought. That Glaſs is beſt, not which is curiouſly wrought, but ſhews the trueſt Face; Good Corn is more eligible than gay Weeds. Naked Truth is moſt beautiful, ſhe needs not outward adorning to make her amiable; and if ſhe appears in finer Cloaths, it is more for Modeſty than Gaudineſs. Mingle not your Water with God's Wine; ſtuff not the Sincere Milk with the Mocks and Hairs of your Fancy. Thoſe Flowers are beſt and ſweeteſt that grow in the Garden, not in the Wilderneſs. Chriſt taught his Diſciples as they were able to hear and bear. Drive according to the Pace of your People. It is the greateſt Art to make dark things plain. Study rather Θεολογίαν than Τεχνολογίαν, to approve your ſelf a Divine, than an Artiſt: Soar not aloft to work a vain Admiration in the ignorant Hearers. Prefer a careleſs Plainneſs before an elaborate affected Quaintneſs. Yet let not your Expreſſions be undecent, unſeemly, or undigeſted. *Eſt aliqua frondium Gloria*, the Leaves give ſome beauty to the Trees. *Aaron*'s Bells were golden, ſounding pleaſantly. A naſty Candleſtick is unſuitable to a bright Taper; and unhandſome Cloaths do not become a fair Body. Truth loves to be plain, but not Sluttiſh. Neither would I have your Sermons to be like empty Tracts, that have a Flood of Words, and a Drop of Matter. *Multa loquantur & nihil dicunt.* Some ſpeak much and ſay nothing, becauſe little or nothing to the purpoſe. I am againſt the Abuſe, not the uſe of Humane Authors, Tongues, Arts and Sciences, theſe are Keys to unlock the Scriptures. Competent Learning is requiſite in a Miniſter, a blind Seer is a Soleciſm. A Miniſter ought to have Skill in the Originals, that he may not ſee only with other Mens Eyes, nor take all upon report and truſt, *John* 4. 42. yet Tongues without Arts and Sciences, are but empty Veſſels, mere ſounds. But eſpecially a Miniſter ſhould be mighty in the Scriptures, 2 *Tim.* 3. 15, 16. theſe are the Fountains, and the Foundation you muſt build upon. There is more Light in the Sun than in the Stars, more Water in the Fountain than in the Streams, more Honey in a Barrel of Honey, than in a few ſcatter'd Flowers; and it is good digging for Gold in the Mines of Gold. In Preaching, deliver the whole revealed Will of God, *Acts* 20. 27. and nothing but his Will, 1 *Cor.* 11. 23. receive what you deliver, and deliver what you receive, eſpecially concerning the Way and Means of Salvation by Chriſt, and Chriſt alone, 1 *Tim.* 6. 3. 2 *Tim.* 1. 13. *Tit.* 2. 7, 8. Affect not Novelty, too many falſe Opinions have inſinuated themſelves, by the uſe of Suſpitious Phraſes, and the Affectation of new Light and new Language, hath in theſe days greatly deſtroyd Practical Godlineſs, and the Power of Religion. Some render 1 *Tim.* 6. 20. Κενοφωνίας, ψευδωνύμου.

Be *Affectionate* and *Cordial*, let the Truths you deliver, proceed from an Heart experimentally acquainted with them. That Sermon which is feelingly Preach'd, is moſt likely to be effectual. *Quod procedit a corde, redit in Cor.* When you have

John Baptist, a burning and shining Light, both them inwardly, then also outwardly in your Doctrine, and so you'll speak in the Evidence and Demonstration of the Spirit and Power.

Be *faithful*, *Jer.* 23. 28. Call not evil good, nor good evil, neither make the heart of the righteous sad, nor strengthen the hands of the wicked. Suppress not, omit not any needful truths, or reproofs, out of fear or favour, Preach not pleasing things out of flattery, or desire to get favour. This undoes the Souls of people, especially at their Deaths, and this sin will lye heavy on the Ministers Conscience when he lies a dying. Speak the word with boldness, *Acts* 4. 29. Be zealous with intention of affection and speech. Cry aloud, spare not, &c. save them with fear, pull them out of the fire. Fire sate upon the Tongues of the Disciples when the Holy Ghost came upon them. And *Isaiah*'s Tongue, touch'd by an Angel, was not dipt in water, but tipt with fire, and fire came out of the Mouths of the Two Witnesses. Be not the Sugar and Honey, but Salt of the Word. There is need of this Fire to heat, of this Hammar to break, of this Sword to fetch blood, considering the coldness, stoniness, and hardness of peoples hearts. He is the best Chyrurgion, or Physitian, not that puts his Patient to least pain, but that cures and heals. Yet zeal and love may stand together, for zeal is the blood and spirits of love. Mingle not your own passions with your zeal, vent them not to disgrace others, or ease your own Stomach. Mingle not strange fire with God's fire. That ~~this~~ ~~that~~ complained of, *James* 3. 14. becomes not a Minister who should be gentle among his People, 1 *Thes.* 2. 7, 11. Come with love in your heart, and use expressions of love in your speeches. The Bee carries Honey in her mouth, as well as a sting about her. Passion may raise the blood, but compassion will turn the bowels. Pills wrapt in Sugar go the better down, and Nailes dipt in Oyl drive the easier, *Luke* 19. 41, 42. Weeping tears are the blood and spirits of Love, and those having glazed his eyes, the bowels of Compassions that lay at his heart affected with their misery were seen as in so many Looking-glasses. Every Dish is sprinkled with Salt, yet something else besides Salt is set upon the Table. Wisely put a difference between persons and persons in your Reproofs, as also between sinners and sinners; such as sin of weakness, restore with a spirit of meekness; and such as sin of wilfulness rebuke sharply, ἀποτόμως, cuttingly; secret sins reprove secretly, and more open, rebuke more openly; yet so, as (if you can) to hide the Person, and discover only his sin; aiming not at his Defamation, but Reformation: reprove sin in all, but personate none: shew your zeal against the sin, yet manifest your love to the Person.

In Preaching, aim not only at your own glory, applause or credit; as you are a friend of, so you must sue for the Bridegroom, not your self, 2 *Cor.* 4. 5. *John* 3. 29, 30. Pride is a sin that sticks close to the best. A Vessel is easily emptied of Water, but not of Aire; the better parts and gifts are, and performances

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ject to Moths, and ſuch Incumbrances as the Sweet [illegible] Remember that Honey that ſweet, was not offer'd in Sacrifice, becauſe it would bubble up. The better your Sermons are, and the more pains you take, if you are proud of them, the greater is your ſin, becauſe you rob God of the more Glory, and you take great pains to purchaſe great miſery. Approbation may be the reſult of your work, and with this the Lord crown your Labours, and encourage your faithfulneſs, yet this is not to be your primary intention, or ultimate end, which is too often the ſin of young Divines. Truſt God with your Credit, Name, &c. and ſeek his Glory, and carry on the intereſt of Souls, and he will honour you here ſo far as he ſees good for you, and eternally in Heaven.

You are alſo to *Chatechiſe* the young among your People diligently, to Inſtruct the Babes, and faithfully to Teach the Simple. It is your duty plainly and briefly to handle the Fundamental Points of Religion by way of Catechiſm to the Ignorant, this will much facilitate Religion to them, when they ſee the beginning and end of Divine Truths. Lay a Foundation before you begin to Build, this is the nobleſt and hardeſt work, fit for a Maſter-builder, and makes a well-grounded People; Veſſels ſeaſon'd with the Water of Life, may retain the ſavour thereof till old Age.

Both the *Sacraments* of the New Teſtament are to be Adminiſtred by you. As to the Lord's-Supper, be tender, and walk according to Goſpel-rule, that you be not partaker of other Mens ſins, nor pollute that Sacred Ordinance, by giving it to the groſly ignorant, ſcandalous or prophane.

As a faithful Shepherd often viſit your Flock, that you may know their ſtates, how things ſtand between God and their Souls, and give them ſuitable, ſavoury, and profitable Advices. Wo to all Careleſs Non-reſidents, by their abſence from, or negligence when preſent among their People.

You have, Sir, given a good account of your Learning and Sufficiency, yet let me tell you, that you are ſtill to *give attendance to Reading, to meditate on theſe things, and give your ſelf wholly to them, that your profiting may appear to all Men*, 1 *Tim.* 4. 15. Your Time and Parts are not your own, but, under God, your Peoples, and to be imploy'd for their profit. Believe it, you'l find your layings-out will be conſiderable, therefore your layings-in had need be anſwerable. Make uſe of your own Underſtanding, neglect not your own Parts, but labour, by Studying, Reading and Praying hard, that you may be throughly furniſht to every good work; content not your ſelf with a few Baskets full of broken Meat, but ſtrive to be able, on all occaſions, to bring forth out of your Treaſury, things both new and old.

Your head and heart muſt be at work, and both applyed to this Implopment. If you would be Faithful, you muſt mind the Work of the Miniſtry; and make it appear, that both in your Preparation for, and Execution of your Office, you

you labour in the Word and Doctrine. You have gotten a Cure, therefore must not live without care, you are God's Seed-man to sow the Seed of Eternal Life in the Hearts of your People, and you must do it in the Morning, and in the Evening not with-hold your hand. You are God's Husband-man, and this People are your Tillage: *Redit labor actus in orbem.* Your work goes round in a circle, 'tis never at an end, Spring, Summer, Autumn, Winter, no vacation in any. You are painfully to Labour in your Study for your Publick work, to provide as, *David* did, for the House of God, even with all your might. The Portion allotted to the Priest under the Law, was the Breast and Shoulder. God will not bless your Idleness, but Endevours, any thing may not serve your turn, wherewith to fill the hour. God wrought six days for your example, two or three hours on a Saturday-night will not excuse you. Cursed is he that doth the Work of the Lord negligently. There are some that are offended, and cast an evil Eye upon diligent Preachers, because their labouriousness condemns their lazines. So great and difficult is your Work, that even *Paul* saith, who is sufficient for these things; *Austin* says, it is *Onus angelicis humeris formidandum.* How many have spent themselves, wasted their Lungs, and Lives in this labourious Work, the Labour of the Brain and Mind, far exceeding the greatest bodily Labour; Witness the large Volums of the Fathers and Moderns, which were so many Monuments of their unwearyed Pains. You must Labour for the Pulpit, and in the Pulpit, Labour in the Study before you speak, the Labour of Zeal and Love in speaking; and the Labour of Suffering after speaking, no danger so great as Spiritual, therefore no care must be so great as Ministerial. Your care must be for them who do not, and with them who do care for themselves. As much as lyes in you, be ready to Preach the Gospel, be glad to spend, and be spent in this Service, Work the Work of him that hath sent you in the Lord. Be instant, stick close to the Work, Preach the Word in Season, out of Season, εὐκαίρως ἀκαίρως, in a good Season, on the Lord's-Day, the particular season appointed for the Preaching of the Word, and out of Season, at other seasonable times, besides that set-time, as occasion is offered, taking all opportunities of doing good. *Paul* exhorts *Timothy* to drink a little Wine for his Stomachs sake, but not to Preach but a little for his Healths sake, surely a Minister cannot be spent better than thus to waste himself to save the Souls of others. Remember what *Austin*, Mr. *Calvin*, Bp. *Jewel* and Dr. *John Raynolds* said of Dying, Praying, or Preaching, *&c.* Your work is of Infinite consequence, your time is exceeding short, and precious, and your Reward is glorious and Eternal. Look, Sir, look on this People, behold the Souls of many wounded, bleeding, dying, and let your eye affect your Heart! Did Christ die, and weep and bleed for Souls, and will not you sweat for Souls? Is it not a fearful thing to be guilty of the Blood of Souls? Will you prefer your idleness before the Salvation of the Peoples Souls? What pains did *Jacob* take in feeding of his Flock of Sheep? He regarded not the

heat of the day, nor the cold of the night, nor want of sleep, *Gen.* 31. Do not the Prophets denounce woes against idle and Idol Preachers? Doth not *Paul* say, Woe be to me if I Preach not the Gospel. Was not the slothful servant that hid his Talent in a Napkin, condemned? What is your labour and condescension to Christ's, when he debased himself, is it not your honour to be imployed in seeking and saving these that are lost? How can you think to be saved by the Blood of Christ your self, if you make light of Souls that are the purchase of his Blood?

Expect, Sir, to meet with many discouragments, and dangers, much hardship and opposition, Bears and Lyons in your way, Storms and Tempests in your Voyages. But remember you have this day professed a good profession before many Witnesses, you have Sworn your self a Soldier, yea, Officer of the Lord of Hosts, you have listed your self in his Muster-roll, entred your Name as a Volunteer, and promised to Live and Die in his Quarrel: Oh, resolve rather to Die with, than to deny him; fly not from your Colours, forsake not your Captain, go not out of God's Blessing into the warm Sun, but endure hardship as a good Soldier of Jesus Christ. Leave not that Service which you have chosen and liked, as in all things the best; Know that good is your Cause, better is your Crown, and best of all is your Captain, to whom keep close, and he will bring you off with Triumph, either keep you safe on Earth, or take you safe to Heaven.

Like a good Shepherd shew your Flock a good Example, 1 *Pet.* 5. 3. Lead it as they in the Eastern Countrys, who drove not their Flocks before, but the Sheep followed them. Let your Life and Doctrine go together, and not cross each other. Say as *Gideon* to his Soldiers, look on me, and do Likewise. Be a burning Light in your Sermons, and a shining Light in your Conversation. Joyn the *Bell* of Preaching, and the *Pomegranate* of Practising together. Have your *Urim* Purity of Doctrine, and *Thummim* Sanctity of Life, walk in the right way your self, in which you are *Mercury* to direct others. *Aaron*'s sign of being called to the Priesthood, was a Fruit-bearing Rod. The Cloven Tongues of the Apostles, had, as it were, Fingers on them to shew and teach them, that their Words should be their Works. It is the note of a bad Man, but mark of a good Minister, *Prov.* 6. 13. to *speak with his feet*, hence *Rom.* 10. 15. How beautiful are the feet of those that Preach the Gospel of Peace, not only their Tongues, their Speaking, but their Feet, their walking? and *teach with his Fingers.* I would not have to be *vox et præterea nihil*, yet *tota vox*, that your People may see your Voice acting in your Conversation, and say, as we have heard, so we have seen. You are an Angel in this respect, because you should have hands under your wings, and should be as an Angel in your life, in comparison of other Men. But if an Angel falls, he turns a Devil. You are called a Star, and should be an Ornament in the Heaven of the Church, but if you are Erratick, they that walk by your Guidance, will be apt to wander. Oh, then

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let it be your care to be holy as Angels, yea, God himſelf is holy, in all manner of Converſation, walk with God in your Cloſet, Family, Words and Speech, be ſober and gracious, forgetful of injuries, ſlow to anger, patient in Afflictions, ready to do good to all, but hurt to none, and a companion of them that fear the Lord. Your converſation is narrowly looked into, for you are as a City ſet upon a Hill; a little ſpot is ſoon ſeen, a little hole is ſoon ſpy'd in your Coat, yea, if there be none, there are thoſe that will make one if they can. A Wart, a Mole, the leaſt blemiſh in the face is perſpicuous and apparent to all.

You are called to draw near unto God, and, with *Moſes*, to be with God, as it were, in the Mounts therefore had need be holy, *Lev.* 10. 3. *Aaron*'s Forehead had Holineſs to the Lord written upon it, when he ſtood before the Lord, and none could be made a Prieſt that had any Blemiſh. *Joſhua* the High-Prieſt was commanded to put off his filthy Garments before he ſtood before the Lord. Unclean hands are not fit to carry God's Ark. How holy had he need be that draws near to ſo Holy a God, *Iſa.* 33. 14, 15. Alas, who is he to ſpeak to God, and live? Nay, to ſpeak from God to the People, that they may live?

Would you Preach with Authority, Practice that your ſelf which you Preach to others. Chriſt Taught with Authority, and not as the Scribes, becauſe he did and taught, he Taught by Example as well as Precept, *Acts* 1. 1. Then there is life in your Doctrine, when there is Doctrine in your life. *Suadet loquentis vita, non oratio.* Life Oratory is moſt powerful. But words have little power, when our lives are contrary. *Dicta factis deficientibus erubeſcant.* Words bluſh when Deeds fail. *Quid verba audiam! cum facta non video.* He that lives contrary to his Preaching, proſtitutes his authority, forfeits his own credit, and his hearers belief of what he Preacheth, *Rom.* 2. 22, *&c.* He who lives looſly, hath *Jacobs* Voice, and *Eſaus* hands, who acts a double part, of a Saint in the Pulpit, of a Sinner out of it, tempts the People thus juſtly to argue, if what he Speaks be true, why doth he not practice it? If he lives aright, why doth he not Preach it? A ſuitable Living and Converſation will gain and uphold the Credit and Reputation of a Miniſter and his Preaching. This raiſeth even in Wicked Men ſometimes, a reverent and high eſteem of the work of the Miriſtry, and of the Perſon for the Works ſake, as in *Saul* to *Samuel*, *Ahab* to *Elias*, *Joaſh* to *Jehoiada*, and *Herod* to *John* Baptiſt. An exemplary Life is a good preſervative againſt Contempt, or at worſt a ground of Comfort in it. Whereas an unſuitable Converſation expoſes a Miniſters Perſon and Office to Contempt and Scorn. Wholſom Meat comming out of a foul Diſh is loathed, the wicked Lives of *Eli's* Sons, made the People abhor the Offerings of the Lord. The *Lacedemonians* would not receive good Counſel from a debautch Perſon till the ſame was given by one of a grave carriage. *Cujus vita deſpititur, Ejus prædicatio contemnitor*, Gregory. Sins of Teachers are teaching Sins. *Præcepta docent, exempla movent.* Hence under the Law as great a Sacrifice was offered for the Sins of the Miniſter, as of the whole Congregation. *Lev.* 4. 3.

Without the exemplary Life, how shall you save your own Souls, and those that hear you? but while you Preach to others, your self may prove a Cast-away; and it may be truly said of you, what was falsly said of Christ, You saved others, your self you could not save: So the Carpenters who built an Ark for *Noah*, which saved others, were drowned themselves. So the Sea-mark may rot it self, which gives others warning to avoid Shipwreck. So *Moses* brought the People to the Land of *Canaan*, but enter'd not himself. So *Sampson*'s Lyon had Honey in his Belly, which refreshed others, but not himself. Such a Minister's Sermon to others will witness against himself, and make his Judgment inexcusable, when his own Mouth shall condemn him, and his own lips bear witness against him. Take then the Counsel given, 2 *Tim.* 4. 16. I refer you to 1 *Tim.* 3.---*Tit.* 1. So carry your self, that you may have a good report of them that are without, that your very Adversaries may say, This is a fit Man for this Sacred Sanction, and may be converted by your example. Let not your Works give your Words the Lye, but Preach as powerfully by your Life as by your Lips. Do not only, as *Erasmus* saith, *magna loqui*, but *magna vivere*. Live as becomes the Gospel which you Preach to others. *Augustin* saith, *Operum copia egregia est fandi copia, præturbeat aliis exemplum, & sit ejus quasi copia dicendi forma vivendi.* He Preacheth best who lives best, and exemplifies his Doctrine in his Life, and Preaches that as profitably in his Conversation, as in the Pulpit. Be a daily Preacher, having your Life a standing Reproof of sin, and an Argument of Piety, *Luke* 24. 19. We well approve of what you have told us, that your ends in the Ministry are, to exalt the Glorious Name of your God in the Conversion, Edification, and Salvation of Souls; that you seek not your Peoples goods, but good; not your own profit, but the profit of many, that they might be saved; and we hope, pray for, and shall rejoyce in your success: Let the Lord pour out a double portion of his Spirit upon you, and by his Blessing so prosper your Studies, that you may be an able Minister of the New Testament; not of the flesh, but of the spirit; a Workman that needs not to be asham'd, rightly dividing the word of Truth. Yet if in the discharge of your duty, your Labour should be unfruitful, Mourn in secret for it, water the Word with your Tears. So did Christ, *Luke* 19. 41. And *Peter* wept himself before he converted others. Pray much for success, the Praying Ministers, saith *Augustine*, is more successful than the Eloquent Orator. Reform your self, perhaps your sin may hinder the efficacy of the Word, the Seed may not prosper, because sown with a Leprous hand, *Luke* 22. 32. By no means give over, you are not exempted from yours, because the People neglect their duty. Be not discourag'd, your word may thrive afterwards, you are not to limit God, but do your duty. Better be unsuccessful then disobedient. The Husbandman doth not Sow and Reap in a day. God, even your God will however accept the sincerity of your obedience and endeavour the will for the deed; and tho' you may seem to labour in vain as to the efficacy, yet you shall not, as to the reward of your Ministry, which is secured by him

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who rewards not only Success, but Faithfulness. *Isa.* 49. 4. If you have Success, set the Crown of Glory on God's Head alone: Know you are but the Instrument, He is the principal Agent; you are but the Pipe, He is the Spring whence the Water of Life flows: You do but Sow the Seed, God gives the Success: *Rebecca* Cooks the Meat, but *Isaac* gives the Blessing: *Moses* hews the Tables, but God writes the Law: Man carries the Bottle, but God gives the Wine: Man may speak words, but God gives Grace. *In cœlo Cathedram habet, qui corda movet. Si non sit intus qui docet, inanis strepitus noster. Vestrum est docere & dare operam Dei flectere & dare operationem. Paul* can but Plant, *Apollos* Waters, it is God that gives the Increase.

In a word, take heed to your self, to your Doctrine, to your Life. Be watchful in all things, endure Affliction, make full proof of your Ministry, do the Work of a Faithful Pastor; and the God of all Grace fill you with the Fruits of his Spirit, that you may feed this People with Knowledge and Understanding, this Flock, of which you have taken the over-sight or Episcopacy. So shall you receive from the chief Sheepherd, when he comes to Judgment, a full Reward, even a never-fading Crown of Glory, 1 *Pet.* 5. 2, &c. I close, with that strict Command, and earnest Adjunction of the Great Apostle, 2 *Tim.* 4. 1, 2. *I charge thee before God, and the Lord Jesus Christ, who shall Judge the Quick and the Dead at his appearing, and his Kingdom: Preach the Word, be instant in season, out of season: Reprove, rebuke, exhort with all Long-suffering and Doctrine.*

Exhortation to the People.

HAving told your Minister his Duty, perhaps you may say, What is this to you: Therefore to make you amends, I shall address my self to you, who by holding up your Hands, have declared your Consent and Willingness to receive and acknowledge this our Brother, whom we have ordained, as a Minister of Christ.

As he is to Preach, you are to Hear; his Preaching and your Hearing are Relatives; there is a Necessity on him to Preach, and on you to Hear; Christ hath ordained him by us to Preach, and we in Christ's Name command you to Hear. Therefore in the Name and Fear of God, I exhort you to attend on this Ordinance of God as such, not as an Ordinance of Man, but an Ordinance of God: Go to the Word, as the Word, and for the Word, so you may comfortably assure your selves of God's Blessing. God hath given Preaching and Hearing a special Efficacy, as the ordinary means of Knowledge, Grace and Salvation; come then to the Word as a means of Salvation, be throughly convinced that your

your Salvation is concerned in the Word, which you hear every Sermon you come to hear, that you come to further your Salvation, that your Souls are concerned in this Ordinance, *Isa.* 55. 3.

Your Minister is confined to one Subject, Christ, and the Gospel of Christ; he must not know any thing else among you, and you are not to desire to know or hear any thing else from him.

He is to give attendance to Reading, to Exhortation, to Doctrine, 1 *Tim.* 4. 13. and you are to be very attentive to hear him, *Luke* 19. *ult.* *Acts* 8. 6. To lay aside not only Worldly Imployments, but Earthly Desires; yea roving Thoughts, gazing Eyes, and unfixed Ears.

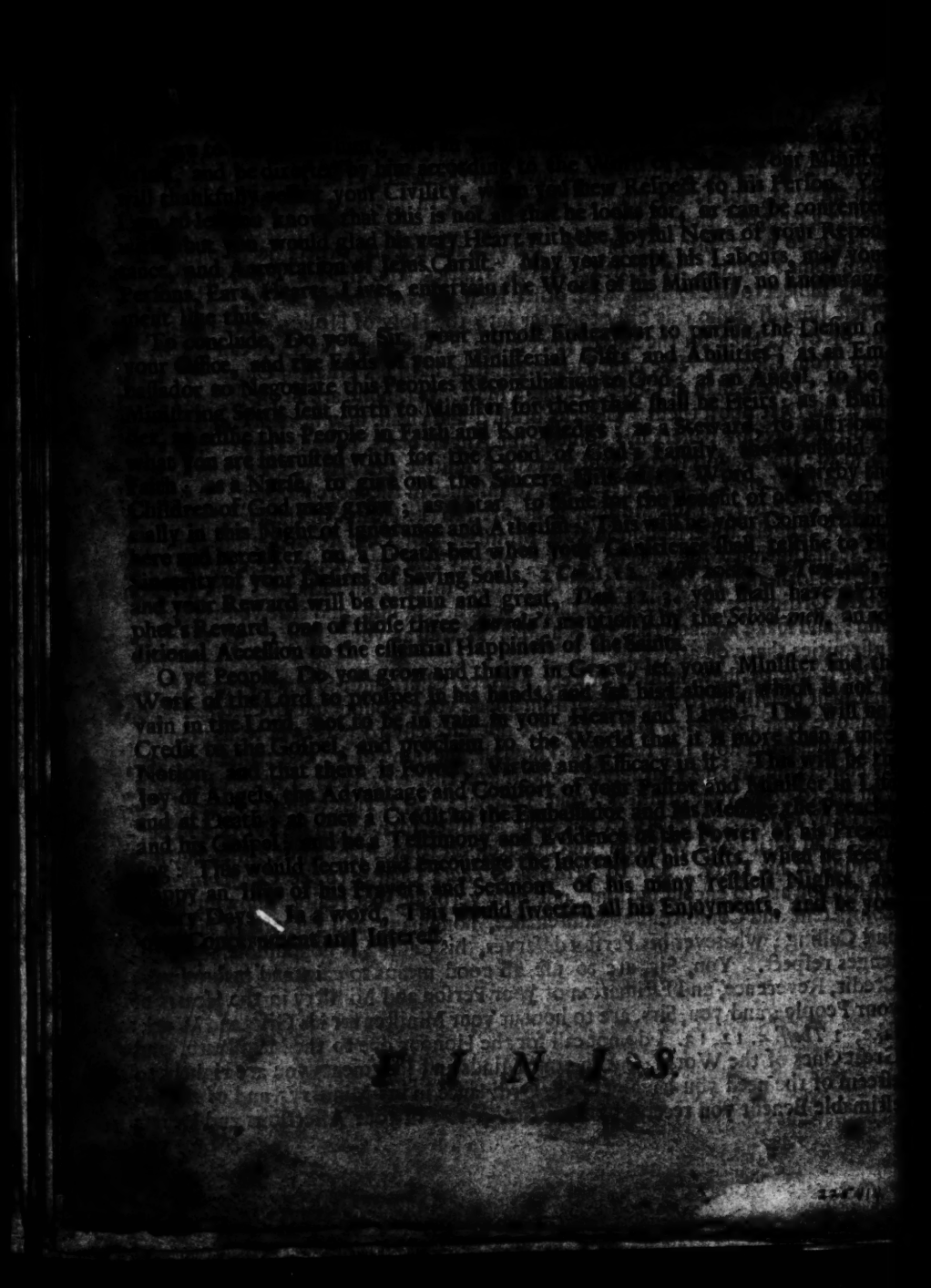
He is to propound right ends in his Preaching, and you also to your selves in your Hearing, even those Ends for which God hath appointed his Word to be Preached, as the Inlightning, Convincing, Quickning, Strengthning and Comforting of Souls. Come habitually and actually prepared and disposed, with Prayer and Meditation, considering into whose Presence and Service you come; put off your Carnal Affections, purge out your Sins and Corruptions, and compose your outward Man to a decent Becomingness, and holy Reverence; when you Pray, Sing, or hear. Come in Faith to the Word, with an historical Faith, believing the Word of God, to be the Word of God, and closing with the Truth of it in your Assent and Judgment, with a particular applying Faith: Have I an Interest in this Promise? Doth this Threatning belong to me? Doth my Assent incline me to Practise? Your Minister is to Pray in Private and Secret for you, and so are you for him: He, for your Spiritual Advantage, as *Paul* bowed his Knees to God for his *Ephesians*, *Eph.* 3. 14. He is to be your Solicitor at the Throne of Grace, before an Orator in the Pulpit, and first to breath the Longings of his Soul in Prayer to God, before he vents the Meditations of it to you. 1 *Sam.* 12. 28. You are to Pray for him, to beg a Door of utterance for him; which Prayer is a Key to open, and reveal the Secret Cabinet of God's Will and Word: Knock then by Prayer at the Gate of Heaven, that God would open his Mouth, both for inward Gifts and Abilities, and the outward Expression of them, *Eph.* 6. 18, 19. *Col.* 4. 2, 3. 2 *Cor.* 1. 11. Beg a Door of entrance for your selves, that God would open your Hearts; and not only give you an Eye to see, but an Heart to embrace the Word, *Eph.* 1. 17, 18. *Psal.* 119. 18. *Luke* 24. 45. Pray that the Word may have a free passage in his Mouth and your Hearts, God must do both, *Acts* 16. 14. The Messages that he brings, and the Blessing of his Labours, is from God; Pray for his Protection, Assistance, and Success in his Work, which is of great Importance, very hazardous to miscarry in, and most opposed by Earth and Hell: He that is engag'd in this Work, is subject to the like Infirmities with his Brethren; yea, he is at work for you; for the Service of your Faith, and your Profit by him, is not a little furthered by your Prayers for him: Forget not then to commend your Minister to God. He hath Authority to reprove Sin in any of you, and that plainly and boldly, as one having Authority, *Tit.* 2. 15. *Jer.* 2. 17.

It

It is your Duty to admit and accept of [illegible] even of the word of Reproof, as well as Instruction and Comfort, *James* 1. 21. And if you have Grace, you'll take well, and love him the better, that deals Faithfully with you this way, for surely much of Grace is seen in giving a Reproof duly, and in taking a Reproof thankfully.

He is to be exemplary in Piety, yet you are not to expect he should be free from some Frailties, Weaknesses and Infirmities, tho' he may from Enormities. He is subject to like Passions with other Men, so was *Elias*, *Paul*, &c. The High Priest himself, who was only to enter into the Holy of Holies, was first to offer for his own, then for the Sins of the People. Dirt may, but Dust can hardly be kept from Cloaths. The most Godly Minister hath his Pillar of Cloud, as well as of Fire. Is he a Man of God? yet but a Man; yea, none are so clean, but others may cast Dirt upon them. Cloaths brush'd and clean, may be dash'd and spotted in dirty Ways by passers by. Some paint Angels black, because they cannot make them so; this was done to Christ and the Primitive Christians. Thus it fared with *Athanasius*, *Luther*, *Calvin*, *Beza*, not to instance in the more Modern. And alas! hereby the Power of the Ministry is hindred in the Hearts of the Hearers. Look not for Angelical Perfection in your Minister, nor Censure or Despise him for the least Infirmity you discern in him, or any that are or may be near to him; yea, be loth and unwilling to see Infirmities in him, but rather set your Eyes on God's Ordinance, and the good things that are in him, and that you receive by him; and make account that he is a Man as well as you, subject to the same Infirmities that you are.

He is not to shew himself Stately, Austere, Churlish, or Strange to any of you, that shall be willing to make use of him about your Doubts, but to encourage you to move your Doubts to him: You are not carelessly to pass over what you hear and understand not, but to seek to know the meaning of it, and to be resolved, by conferring among your selves; and if you that way receive not Satisfaction, you are to go to your Minister, your Teacher; and if that will not serve, go to Christ by Prayer. You are to put your Minister forward in his Work and Service; and with Love, Wisdom and due Respect to his Place and Calling, put him in mind of his Duty. Say to *Archippus* is *Paul*'s Charge to the *Colossians*. But withal you are to encourage him, not only verbally, but really, allowing him Competent and Comfortable Maintenance, honouring and respecting his Place and Calling; whatever his Person deserves, his Calling is honourable and challenges respect. You, Sir, are to use all good means to gain and maintain the Credit, Reverence, and Estimation of your Person and Ministry in the Hearts of your People; and you, Sirs, are to honour your Minister for his Gifts and Works sake, 1 *Thess.* 5. 12, 13. I do not call for the Honour due to the Magistrate, and Great Ones of the World; but in your Minds and Judgments you are rightly to esteem of the need you have of God's Ordinance in his Ministry, and of the inestimable Benefit you receive by it, 1 *Cor.* 4. 1. In your Affections and Hearts you



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